

WHY APOSTOLIC

*Why Apostolic Pentecostals Do Not Celebrate “Easter”
— and How We Worship the Risen Lord —*



Written by

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WHY APOSTOLICS DON'T CELEBRATE “EASTER”

— *We Celebrate the Resurrection
of the Lord Jesus Christ* —

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Preface (Purpose)

This booklet is written for Apostolic Pentecostals who hold to the oneness doctrine: God is Spirit; Jesus is the name of God manifest (the Lord Jesus Christ is the Holy Ghost in flesh). We affirm the resurrection of Jesus in deity and call believers to worship Him without compromise or pagan mixture. We seek to show historically and biblically why we do not observe “Easter” as a holiday tied to pagan customs, and how we instead honor Christ’s resurrection in Scripture-centered worship.

Part I — Historical Facts about “Easter” and Pagan Customs (accurate summary)

1. Names and origins

- Most Christian languages call the festival “Pascha” (Greek Πάσχα; Latin Pascha) — from Hebrew/Aramaic pesach = “Passover.” The New Testament itself uses Πάσχα for the Passover festival (e.g., Matthew, Mark, Luke, John, Acts).
- The English name “Easter” comes from Old English Eostre (or Ēostre), which the 8th-century monk Bede reports as the name of a springtime month and a goddess. Modern scholars debate the scope of any historical cult of “Eostre”; the name survived in English while most other tongues preserved Pascha.

2. Pre-Christian spring customs

- Long before Christianity, many cultures celebrated spring and the return of life after winter. Common motifs: eggs (symbols of new life), hares/rabbits (fertility symbols), spring feasts, bonfires, and rites of renewal.
- These customs were folkloric and seasonal rather than Christian doctrine. Over centuries many local and popular customs were incorporated into Christian observance—often reinterpreted with Christian meanings (e.g., egg as symbol of new life in Christ).

3. Ishtar vs. Easter — correcting a common myth

- Ishtar (also Inanna) is a Mesopotamian goddess of love and war from ancient Near Eastern religions. She is real in ancient pagan religion but is linguistically and historically unrelated to the English word Easter or to Pascha.
- The claim that “Easter” derives from Ishtar is a modern false correlation based on superficial similarity of English spellings/pronunciation. Linguists and historians reject the Ishtar → Easter link.
- The English form “Easter” is more plausibly connected to Eostre (per Bede) or to Germanic seasonal names; the mainstream Christian festival name in nearly all languages is directly from Pascha (Passover).
- Conclusion: Ishtar is a pagan goddess, but the idea that Easter (as a name for the Christian festival) directly descends from Ishtar is not supported by

linguistic or historical scholarship.

4. Church history: adaptation and regulation

- Early Christians celebrated the resurrection in connection with Jewish Passover. The church later standardized the date of Pascha/Easter (Council of Nicaea, 325 AD: first Sunday after the first full moon after the vernal equinox).
- The institutional church in many places permitted or absorbed local customs; this led to a mix of Christian commemoration with regional springtime customs. Such cultural accretions do not change the gospel, but they can be a cause for caution for those wanting Scriptural purity.

Part II — Apostolic Theological Affirmations (stated for the congregation)

- We believe God is a Spirit (John 4:24).
- We believe Jesus is the name of the Son of God who is God manifest in flesh; the name of the Holy Ghost is Jesus (the Apostolic/Oneness understanding).
- God is not three, the doctrine of the trinity is false!
- We affirm the bodily, literal resurrection of the Lord Jesus Christ from the dead, and that by His resurrection believers have the hope of a resurrection (Romans 6, 1 Corinthians 15).
- We reject pagan idolatry and are called to abstain from mixture of Christian worship with pagan rites

(Deuteronomy 12:29-32; 1 Corinthians 10:20-22).

Part III — Scriptural Proofs:
Jesus' Predictions of His Death,
Burial, and Resurrection

(Selected passages where Jesus foretold His death,
burial, and resurrection)

- Matthew 16:21 — “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things... and be killed, and be raised again the third day.”
- Matthew 17:22-23 — predicts being betrayed, killed, and raised again the third day.
- Matthew 20:18-19 — Synoptic prophecy of suffering, death, and rising the third day.
- Mark 8:31 — “He began to teach them that the Son of man must suffer... and be killed, and after three days rise again.”
- Luke 9:22 — “The Son of man must suffer... and be killed, and be raised the third day.”
- Luke 18:31-33 — Jesus predicts betrayals, scourging, death, and resurrection.
- John 2:18-22 — After the Jews ask for a sign, Jesus says, “Destroy this temple, and in three days I will raise it up.” John adds that He spoke of the temple of his body.
- John 10:17-18 — Jesus speaks of laying down his life and taking it again.
- John 12:23-33 — speaks of His death as a seed

falling to the ground and bringing forth fruit; indicates by dying He will be glorified.

- John 11:25 — “I am the resurrection, and the life.” (Context: Lazarus)

Part IV — Jonah as a Type of the Resurrection (Jesus’ own reference)

- Matthew 12:39–40 — Jesus: “An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”
- Luke 11:29–32 — similar reference to the sign of Jonah.
- These are explicit instances where Christ uses Jonah as a typological foreshadowing of His own death, burial, and resurrection.

Part V — Paul’s Proofs and Teachings on the Resurrection

(Primary Pauline passages and core arguments)

- 1 Corinthians 15:1–8 — Paul recounts the gospel: Christ died for sins, was buried, rose the third day, and appeared to Cephas, the twelve, 500+ brethren, James, and Paul. (Verses 3–8 are essential creedal material.)
- 1 Corinthians 15:12–23 — Paul argues: if Christ is

not raised, our preaching and faith are vain; Christ is the firstfruits of those who sleep; in Christ shall all be made alive.

- Romans 4:25 — Jesus “was delivered for our offences, and was raised again for our justification.”
- Romans 6:4–5 — Baptized into Christ’s death; raised to walk in newness of life; like Christ raised, we too shall live.
- Acts 13:30–37 — In Paul’s preaching he declares God raised up Jesus the third day, fulfilling prophecy (David).
- 1 Thessalonians 4:14 — Because Jesus died and rose, God will bring with Jesus those who sleep.
- Philippians 3:10–11 — Paul’s desire to know the power of Christ’s resurrection and to be found in Him.

Part VI — New Testament Resurrection Narratives and Apostle Preaching (key references)

- Gospel narratives: Matthew 28; Mark 16 (note textual variants on endings); Luke 24; John 20–21.
- Acts: Acts 1:3; Acts 2:22–36 (Peter’s sermon at Pentecost); Acts 3:15; Acts 4:10; Acts 10:40; Acts 13:30–37.
- Epistles that build resurrection theology: Romans 6–8; 1 Corinthians 15; Colossians 2:12; Ephesians 1:20; 1 Peter 1:3.

Part VII — Scriptural Reasons to Reject Pagan Mixture and Idolatrous Customs

(Why Apostolics refuse to mix pagan rites with Christian worship)

- Deuteronomy 12:29–32 — Do not inquire after the gods of the nations; do not add or diminish the things God has commanded.
- 1 Corinthians 10:20–22 — One participation with demons is not compatible with worship of the Lord.
- 2 Corinthians 6:14–18 — Believers should not be unequally yoked with unbelievers; separate, holy living.
- Revelation 18:4 — Come out of her, my people (a call to separate from corrupt practices).
- Conclusion: Christians are called to worship God in spirit and truth (John 4:24) and to avoid idolatrous rites, even if they are packaged as “tradition.”

Part VIII — Why Apostolic Pentecostals Do Not Celebrate “Easter” as a Pagan Holiday

- We revere the resurrection of Jesus Christ absolutely; we celebrate the resurrection in worship, preaching, prayer, and living hope.
- We refuse to adopt secular or pagan customs that have been syncretized into church practice (eggs, bunnies, fertility rites, sunrise rituals that have folk religious origins) when they carry meanings tied to pagan fertility cults or ceremonies.
- We deny that Ishtar is the origin of the biblical festival; but we affirm that many Easter practices have non-Christian origins and that the institutional church

in history sometimes tolerated or incorporated local pagan customs. Where customs are pagan or idolatrous, we will not participate.

- We celebrate Christ's resurrection in a Scriptural, Christ-centered way (sermons, reading of the resurrection narratives, baptism, communion as appropriate, and testimony of newness of life).

Part IX — Practical Application for the Congregation

- Encourage personal and corporate observance of the resurrection: preaching of the risen Christ, testimonies, teaching Paul's resurrection doctrine (1 Corinthians 15), baptism and holy living as signs of being raised with Christ (Romans 6).
- Avoid secular/pagan trappings: do not promote pagan symbols as part of church services; instruct families on how to resist worldly customs if they contradict Scripture.
- Teach children the biblical truth: the resurrection is the central fact of our faith. Use the Gospel accounts and Paul's teaching to ground every observance.

Part X — Selected Scripture Appendix (References for Study)

(You may read these at home or use them in services. Below are the key references cited above.)

- Jesus' prophecies and Jonah type: Matthew 12:39–

40; Matthew 16:21; Matthew 17:22–23; Matthew 20:18–19; Mark 8:31; Luke 9:22; Luke 18:31–33; John 2:18–22; John 10:17–18; John 11:25.

- Resurrection narratives: Matthew 28:1–20; Mark 16:1–8 (and 9–20 in some manuscripts); Luke 24:1–53; John 20:1–21:25.

- Paul’s proofs and theology: 1 Corinthians 15:1–58 (read the whole chapter); Romans 4:25; Romans 6:4–5; Acts 13:30–37; 1 Thessalonians 4:14; Philippians 3:10–11.

- Apostolic admonitions about pagan practices and separation: Deuteronomy 12:29–32; 1 Corinthians 10:20–22; 2 Corinthians 6:14–18; John 4:24; Revelation 18:4.

- Hope of our own resurrection: 1 Corinthians 15; 1 Thessalonians 4:13–18; John 11:25; Romans 8:11.

Part XI — Suggested Order of an Apostolic Resurrection Service (sample)

- Opening prayer and Scripture reading (choose a resurrection narrative: John 20 or Luke 24).

- Hymns/testimonies focused on Christ’s victory over death.

- Sermon: the resurrection gospel from 1 Corinthians 15 and the Gospel accounts.

- Call to holiness and repentance (Deuteronomy/1 Corinthians admonitions).

- Communion or baptism (as the church’s practice) emphasizing new life in Christ.

- Closing prayer and benediction: proclaim Christ’s

victory and the believer's hope.

Closing Charge and Prayer

- Charge: “Beloved, our God is not a God of confusion or mixture. He is Spirit. Jesus is the name by which God revealed Himself in the flesh. We will honor the resurrection of the Lord in purity of worship. We will not be drawn into pagan rites or secular festivities that contradict Holy Scripture. Preach Christ risen; live risen; look for His return.”
- Prayer (sample): “Lord God, we thank You that You rose again the third day and that by Your resurrection we have new life. Keep us holy and separate from all idolatry. Grant us boldness to proclaim You are risen, and grant us power to live as those who are raised with You. In Your glorious name, amen.”

Notes, Sources, and Historical Clarification (short bibliography)

- Bede, *Ecclesiastical History of the English People* — for early reference to Eostre.
- Council of Nicaea (325 AD) — for date standardization history.
- Scholarship on Pascha and Easter: modern linguistic and historical studies show most languages preserve the term Pascha (Passover); English retained a Germanic name (Eostre).
- On Ishtar: see standard ancient Near Eastern studies — Ishtar is a Mesopotamian deity; no reliable

linguistic lineage links Ishtar to the Christian festival name Pascha.

Final Pastoral Reminder

We do not deny that many people keep springtime customs innocently; our concern is not with harmless culture but with the mixing of Christian worship with practices rooted in pagan rites or superstition. As Apostolic Pentecostals, we aim to worship the one true risen God; Jesus Christ; in spirit and truth and to call people to repentance and newness of life through the His glorious Name.

Part II

Why Apostolic — A Sermon Booklet

Why Apostolic Pentecostals Do Not Celebrate “Easter” and How We Worship the Risen Lord

Preface (Purpose)

This booklet is written for Apostolic Pentecostal congregations and believers who desire a clear, biblical, and pastoral explanation of why we do not observe the holiday commonly called “Easter” with its paganized customs, and how we instead confess, preach, and celebrate the bodily resurrection of the Lord Jesus Christ in scriptural purity. It sets forth historical background, doctrinal affirmations, biblical proofs, pastoral application, and a suggested resurrection service order.

How to use this booklet

- Read the whole booklet for teaching and pastoral direction.
- Use the Scripture Appendix in services and studies.
- Share with families to help instruct children in the Biblical meaning of the resurrection without pagan trappings.

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Introduction: What “Why Apostolic” Means

To be Apostolic is to be committed to the Gospel as preached by the apostles, to understand that Jesus is the mighty God and realize that the doctrine of the trinity is false! There are no three gods, God is one and his name is Jesus. We must also live a life of holiness in worship and life. We love the Lord Jesus Christ and center our worship upon Him — especially His death, burial, and glorious bodily resurrection. We celebrate that resurrection in Scriptures, testimonies, preaching, baptism, and holy living. We do not observe festivals, rites, or pagan customs that contradict or distract from clear Scripture.

Historical Background: Origins of the Name and Customs

- Pascha and Easter: The New Testament uses the Greek word Πάσχα (Pascha) — “Passover” — for the festival in which the Lord’s death, burial, and resurrection occurred. Most languages retain a form of Pascha to name the Christian feast (e.g., Pascha, Pâques, Pascua).
- English “Easter”: The English name Easter comes from Old English (Eostre/Eastre) recorded by the Venerable Bede (8th century) as the name of a pre-Christian spring festival or month. This name survived in the English language while most other

tongues used Pascha.

- Pagan spring customs: Long before Christ, many peoples had springtime rites celebrating life's renewal. Symbols such as eggs and hares were fertility or rebirth symbols in folk practice. Over centuries, some of these local customs became attached to Christian observances in popular practice.
- Ishtar myth corrected: Ishtar (or Inanna) is indeed an ancient Near Eastern goddess; however, the scholarly consensus rejects a direct linguistic or historical derivation of the English "Easter" from Ishtar. Similarity of the names in English is superficial. Nevertheless, many modern Easter customs have roots in pre-Christian seasonal practices that the institutional church at times tolerated or assimilated.
- Institutional blending: As Christianity expanded into pagan cultures, some local customs were tolerated and reinterpreted. Where customs carried idolatrous or pagan religious meanings, Apostolic believers exercise caution and separation.

Apostolic Doctrine:
God, Jesus, and the Holy Ghost

- We affirm that God is Spirit (John 4:24).
- We affirm the Biblical oneness understanding: Jesus is God revealed in the flesh; the Holy Ghost is His Spirit. God is one and His name is Jesus. This is a central doctrinal conviction in Apostolic Pentecostal teaching and worship.

- All worship, baptism (in the Name of Jesus), and proclamation must keep Christ (the risen Lord) at the center, not human traditions or syncretized rites.

Biblical Case: Why We Reject Pagan Mixture in Worship

Scriptural principles guiding separation from pagan rites:

- Deuteronomy 12:29–32 — Israel was warned not to inquire after the gods of the nations and not to add to God’s commandments.
- 1 Corinthians 10:20–22 — Participation with pagan worship is incompatible with worshiping the true God.
- 2 Corinthians 6:14–18 — God calls His people to be separate from idolatry and from being unequally yoked spiritually.
- Revelation 18:4 — A call to come out from corrupt practices.

Principle: Where a custom carries clear pagan religious meaning, believers must not participate in or promote it in Christian worship.

Jesus’ Own Predictions of Death, Burial, and Resurrection

Jesus repeatedly foretold of His death and resurrection. These prophecies show that the Resurrection was central to God’s own plan and

foretold by Himself, not a later invention.

Selected predictions (read in services):

- Matthew 16:21 — Jesus began to show His disciples that He must go to Jerusalem, be killed, and be raised again on the third day.
- Mark 8:31 — He taught that the Son of man must suffer and after three days rise again.
- John 2:18–22 — Jesus said, “Destroy this temple, and in three days I will raise it up.” John interprets: He spoke of the temple of His body.

Jonah as a Sign — A Type of Resurrection

Jesus Himself said the sign of Jonah would be given: Jonah’s three days in the fish was a type of Jesus’ three days in the grave.

- Matthew 12:39–40 — “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

Paul’s Proofs:
The Gospel and the Resurrection
(1 Corinthians 15)

Paul sets forth the core gospel: Christ died for our sins, was buried, and rose the third day — and He appeared to many.

- 1 Corinthians 15:3–8 (a concise creed) recounts:

Christ died for our sins according to the Scriptures; He was buried; He rose again the third day; He appeared to Cephas (Peter), then to the twelve, then to more than five hundred brethren, then to James, then to Paul.

- Paul argues that if Christ be not raised, our faith is vain. But Christ is raised; He is the firstfruits, and in Him all shall be made alive (1 Cor. 15:12–23).

Read this chapter prayerfully in the Appendix. It is the Apostle’s central proof and theological exposition of the resurrection.

The Hope of Our Resurrection — Scriptures of Comfort and Certainty

The doctrine of resurrection is not only about Christ; it secures our hope:

- John 11:25 — “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”

- Romans 4:25 — Jesus was raised for our justification.

- Romans 6:4–5 — We are risen with Christ to walk in newness of life.

- 1 Thessalonians 4:13–18 — Comfort regarding those asleep; the dead in Christ shall rise first; we shall be caught up with them.

- 1 Corinthians 15:20–23 — Christ is the firstfruits; in Christ all shall be made alive.

Practical Application:

How We Observe the Resurrection

- We celebrate the resurrection by preaching the gospel (1 Corinthians 15), testifying to Christ's victory, and calling people to repentance and baptism in Jesus' Name.
- We do not adopt pagan symbols as part of church worship (eggs, bunnies, fertility rites) when they carry religious or idolatrous meaning.
- We teach children the Bible accounts and the apostolic doctrine of the resurrection, not secularized holiday narratives.
- We practice baptism, communion (as the church's practice), and holy living as evidence of being raised with Christ.

Suggested Order for an Apostolic Resurrection Service

- Opening prayer and Scripture reading (John 20 or Luke 24).
- Congregational hymn (a triumphant, Christ-centered hymn).
- Testimony time (short personal accounts of new life).
- Scripture reading: 1 Corinthians 15 (selected verses or whole chapter).
- Sermon (see the sermon manuscript included below).
- Altar call / invitation to repentance and baptism.
- Communion or ordinances following the church's

practice.

- Closing benediction and proclamation of the risen Christ.

Pastoral Charge and Call

Beloved, hold fast to the apostles' teaching. Preach Christ risen. Live as those who have been raised with Him. Avoid mixture with practices that are pagan in origin and that contradict the purity of worship the Lord requires. Let us be holy, separate, and faithful witnesses to the people of this generation.

Scripture Appendix (Selected Texts in KJV)

(Use these in services; read them aloud. Selected key texts are printed in full.)

John 2:18–22

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Matthew 12:39–40

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

1 Corinthians 15:1–8, 12–23, 54–57 (selected passages — read the whole chapter in services)

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve.

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

20 But now is Christ risen from the dead, and become

the firstfruits of them that slept.

22 For as in Adam all die, even so in Christ shall all be made alive.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory?

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

John 11:25

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

Romans 6:4–5

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

1 Thessalonians 4:13–18 (comfort concerning the dead in Christ)

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring

with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout...

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air...

18 Wherefore comfort one another with these words.

Deuteronomy 12:29–32 (a warning about foreign gods and practices)

29 When the LORD thy God shall cut off the nations from before thee... and when thou art come into the land which the LORD thy God giveth thee, beware that thou be not ensnared to follow them...

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

1 Corinthians 10:20–22

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God... Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Revelation 18:4

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins...

Short Bibliography and Historical Notes

- Bede, Ecclesiastical History of the English People — reference to Eostre/Eastre.
- Council of Nicaea (325 AD) — for the determination of the Paschal observance.
- General modern scholarship on Easter: linguistic studies showing most languages use Pascha (from Hebrew pesach) for the Christian feast; Eostre is attested in English only through Bede; claims linking Ishtar to Easter are unsubstantiated by historical linguistics.
- Studies on folk customs: folk/spring customs (eggs, hares) have pre-Christian roots; many customs were adapted with local cultural meanings.

Sermon Manuscript — “Why Apostolic:
We Celebrate the Resurrection, Not a Pagan Holiday”

(Approx. 25–30 minute sermon)

Introduction

- Greeting and opening prayer.
- Read John 2:18–22 and 1 Corinthians 15:3–8.
- State the sermon aim: to show why we, as Apostolic believers, do not celebrate Easter (as a paganized holiday), and how we properly celebrate the resurrection of Jesus Christ.

1. The Central Truth: Jesus Rose from the Dead

- Preach 1 Corinthians 15:3–8 and 1 Corinthians

15:20–23.

- Explain that Christ's Resurrection is not a sentimental tradition but the gospel's core — without it our preaching is in vain (1 Cor. 15:14,17).
- Emphasize the eyewitness testimony Paul cites — appearances to many — and the historical reality of the resurrection.

2. Jesus Foretold It — It Was God's Plan

- Read Matthew 16:21, Mark 8:31, John 2:18–22.
- Show that Christ himself spoke of his death and rising as necessary for God's plan. The resurrection was no afterthought or invented rite — it is God's victory.

3. Jonah: A Biblical Type

- Read Matthew 12:39–40.
- Explain typology: Jonah's three days in the fish is a divinely given sign, foreshadowing Christ's three days in the earth and vindication of His claim.

4. The Problem of Pagan Mixture

- Give honest historical background: many spring customs predate Christ and were fertility or rebirth rites in pagan cultures. Over time some customs mingled with Christian practice.
- Clarify myths: Ishtar is a pagan goddess, but modern scholarship does not support a direct

linguistic descent from Ishtar to “Easter.” Still, many customs around the festival have pre-Christian roots.

- Biblical principle: We must separate where pagan or idolatrous meaning is present (Deut. 12; 1 Cor. 10).

5. Apostolic Response and Practice

- We do not reject the resurrection or its celebration — we zealously proclaim it.
- We also faithfully reject pagan rites or customs that carry idolatrous meaning or that distract from Christ.
- We worship in the Name of Jesus, preach repentance, and baptize believers into Jesus’ Name. This is how we celebrate the resurrection — with gospel proclamation and holy living.

6. Pastoral Appeal

- Encourage the congregation to teach their families the biblical gospel.
- Call to repentance and baptism for those who have not yet obeyed the gospel.
- Offer comfort from 1 Thessalonians 4:13–18 to those grieving: Christ’s resurrection guarantees our resurrection.

Invitation and Altar Call

- Invite those who need salvation, repentance, baptism, or rededication.
- End with prayer, invitation to baptism, and a proclamation of the risen Christ.

Closing Benediction

Declare Christ's victory (1 Cor. 15:57) and send the people to live holy lives, proclaiming the resurrection in word and deed.

Final Pastoral Note

Beloved, the question is not merely about a name or a calendar day. It is about faithfulness to the gospel and to the Lord's command to worship in Spirit and Truth. We will celebrate the Resurrection of the Lord Jesus Christ every day by preaching Him, living holy lives, proclaiming His Name, and looking for His coming. We will not join in religious mixture or idolatrous customs that would dilute or confuse that testimony.

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